THE SOLDIERS CATECHISME,

Composed for 2.2. *The Parliaments Army*:

Consisting of two Parts: Wherein are chiefly taught,

1 *The Justification*
2 *The Qualification* } *of our Souldiers.*

Written for the Incouragement and Instruction of all that have taken up Arms in this Cause of GOD and his People; especially the Common Souldier.

By R. RAM, Minister of *Spalding* in *Lincolne-shire*.

The eighth Edition.

2 Sam. 10. 12. *Be of good courage and let us play the men for our people, and for the Cities of our God, and the Lord do that which seemeth him good.*

Deut. 23. 9. *When the Host goeth forth against thine enemies, then keepe thee from every wicked thing.*

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To all the valiant and faithfull Souldiers that have ingaged themselves in the Service of the Kingdome, King and Parliament, for the glory of God, and advancement of true Religion.

Gentlemen,

His short Catechisme hath found better acceptance then the Author expected, having already passed the third Edition; and I am now desired to publish it once againe, and to put my name to it; which I am the more willing to doe, because few of them are come to my Lord of Manchesters *Army, for which it was principally intended; unto many whereof (both Commanders and others) I stand very much ingaged, and must ever with thankefulnesse acknowledge that great deliverance*

at Croyland, *which through Gods goodneſſe was wrought for me, and others, by their meanes: I wiſh I were able to doe them and the cauſe better ſervice. Thus beſeeching the Lord of Hoſts to carry on your ſpirits with courage, to cover your heads in the day of battell, and to crowne you with good ſucceſſe, I reſt,*

Your Friend, and Servant,

Robert Ram.

THE SOVLDIERS CATECHISME:

Composed for the Parliaments Armie.

Question.

WHat Profession are you of?

Answer. I am a Christian and a Souldier: onely in this I differ: Christian Souldiers fight against the Flesh, the World, and the Devill; I that say I am a Christian and am knowne to be a Souldier, fight for mine owne lusts: *Jac:4. 1.*

Qu. *Is it lawfull for Christians to be Souldiers?*

Ans. Yes, For all Christians, save that Party of ours that be Anabaptists; who in truth I wonder at, because I know they fight against their owne Principles; Poore Soules! They are strangely cheated into this Rebelli-

on; Else they are strange cheaters in Religion: For howsoever many Souldiers have died Martyrs; yet never did Rebell dye in an outward Possibility of Salvation.

Q. *What does our Saviour meane then by those words*, Matth. 5. 19.

A. 1. You mistake but 20 verses: For it is the 39. And there Christ does not onely forbid Private Revenge and Resistance, but also publique warres for private ends: Such as in plaine truth, betwixt you and me, our warre is; For one of our worthies, who is now God knowes where, first raised the *Militia* to extirpate Episcopacy *Root and Branch*; and to be revenged on the King for Ship-money.

2. Scripture is the best Interpreter of Scripture; and we cannot finde one place of Scripture that warrants taking up of Armes, either to abolish the High Preisthood, or to molest the Crowne.

Q. *What side are you of? and for whom doe you fight?*

A. I am for the King and Parliament, *i. e.* I am for a Faction in the Parliament against the King and Parliament: Or in plainer tearmes;

1. I fight to take the King out of their hands who will keepe the Crowne upon his Head,

Head, into their hands who will pull the Crowne off his Head, out of a loyall Protestant Company, who would reconcile Him and that very faction, into a Schismaticall Malignant Fraternity, that drove and forced Him from his Parliament.

2. I fight to destroy the Lawes and Liberties of my Country, which are now in danger to be recovered by them that have long laboured to keepe this Kingdome from an Arbitrary and Tyrannicall Government; and so they did untill that fatall yeare 1641, from which time we have groaned under both, 1. An Arbitrary Government, as being plundered to maintaine our estates, and imprisoned to secure our liberty, 2. A Tyrannicall Government, as being hanged to preserve our lives, and perjured to conserve our Religion.

3. I fight for the Preservation of a Faction, of a close and State-Committee; In the being whereof, if God forbid it not, consists the ignominy and undoing of this Kingdome; If this Combination continue, we shall for ever be the most slavish Nation in the Christian world.

4. I fight in the defence and maintenance of the new Directory, and Presbyterian Religion; which is now violently opposed, and will

will be utterly suppreſt and ſent againe to *Amſterdam*, and the Popiſh Religion againe advanced, If the Armies raiſed againſt the King prevaile.

Qn. *But is it not againſt the King you fight in this cauſe?*

Anſ. Yes ſurely; yet many have abuſed the world with their bale and abſurd Objection, we fight not againſt Him in his Function though we fight againſt him in his Perſon: *i.e.* we fight againſt *Charles* the King; but not againſt King *Charles*; our onely Aime is.

1. To reſcue the King out of the hands of His and the Kingdomes Freinds; and to unravell his Honour and juſt Prerogatives.

2. We endeavour to offend that which the King is bound to defend both by his oath and Office, *viz.* The Hierarchy of the Church, and the Nobility of the State, and inſtead of both to bring in a Parity.

3. We take up Armes againſt the ſervants of Jeſus Chriſt, who in his Majeſties name were forced to the Commiſſion of Array to Defend the Church and People of God.

4. If the King will joyne himſelfe with them that ſeeke the ſafety of his People, and the Preſervation of Religion, ſurely then we alſo ought to ſtand in the defence of both, as the People did with Prayers and Teares entreating

treating *Saul* to ſpare *Jonathan* 1 *Sam.* 14. 45. [Maſter *Ram* you are an ill Textuary; here is your 3 Quotation, and but two of them falſe] If *Peter Martyr*, and all the Fathers expoſitions be true.

5. We do no more then what our brethren of *Scotland* did, when they came into this Kingdome with an Army ſome three or foure yeares ſince (by Invitation, and for Invaſion) whoſe Action the King and both Houſes have declared to be Rebellion, and ſo they remaine Recorded for what they did then; And ſo will to all poſterity, by an Act of Parliament, I doubt not, when it ſhall pleaſe God, the King and three States ſhall meete in a free and full Convention.

Qu. 6. *Hath not the King Publiſhed many Proteſtations that He will maintaine our Lawes, Liberties, and Religion; Why then do we feare the ſubverſion of them?*

Anſ. 1. Many things have beene publiſhed in his Majeſties name (ſince his being driven from his old broad Seale, and the making of a new) which in all probability he never ſaw or knew of.

2. Though the King himſelfe doth intend really and well, (It were Treaſon to thinke otherwiſe) yet the ſonnes of *Zervia*, the *new Militia*, have beene too crafty for Him.

If

3. It is not to be imagined that an Anabaptisticall Army will defend the Protestant Religion, or lawlesse Independents, the lawes of the land.

4. We finde by joyfull experience, that He never failed in any of his Protestations and Promises.

5. They say, It is a *Maxime* now at *Westminster*, that faith is not to be kept with Heretickes; And such do some there account all true Protestants; Witnesse those often Promises of Honourable termes by us made to the Kings Souldiers; and then most dishonourably first hampering them, and then haltering them.

Qu. *How can you that are Souldiers for the Parliament answer that place of* Paul *Rom.* 13. 1, 2, 3. *&c.*

Ans. 1. Indeed we cannot, nor can all the world. For that place and all other places of Scripture to that purpose require obedience, either active or Passive, to all the Commands of the higher Power, whether they be lawfull or unlawfull. Where I cannot lawfully do what he unlawfully commands, I must patiently suffer. All the Praise of suffering being when we suffer for well doing 1 *Pet.* 2. 19, 20.

2. They are grossely mistaken, which say, The

The King is not the Highest Power; For his Power and Person are inseparable. The Lawes and Courts of the Kingdome, as they are convertible terms, are above Him only in a directing Power, but all under him in a correcting and coercive Power; therefore the high Court of Parliament it selfe, being so made by vertue of the Kings Writ & Presence, either his Personall or consenting Presence, contradicting and countermanding the King, do thereby resist the Ordinance of God.

3. Suppose the King to be what He is, the higher Power, yet if he shall, to prove us lyars, intend or permit the safety of his Subjects; Why yet, both Nature and Grace, Nature as we have corrupted it, and grace as we have exploded it, allowe us, as Rebells, to Preserve our selves, and Ruine them.

4. If the King be the Higher Power by Constitution, yet is the Power now in other Hands by usurpation; The Lord *Say*, Master *Saint John*, Master *Pennington*, Master *Venne*, and other thorow Statesmen, have for a long time, (foure yeares past) and do still mannage the greatest affaires of the *New* Government, so thar it were a miserable thing to be subjected in Conscience (as the Text imports,

mports, if all the Fathers exposition might passe for Orthodox Divinity) to such Enemies and Incendiaries both of Church and Common-wealth.

Q. *What is it that moves you to take up Armes, and to engage your selfe in this Civill warre?*

A. 1. The ill will I beare to my Country.

2. The Destruction of our King, Parliament, Lawes and Liberties.

3. The Defence of Schisme against Protestant Religion.

4. The disregard of Posterity.

5. The generall forwardnesse of Anabaptists, Brownists, Antinomians, and Independents.

6. The Consent and Provocations of all Scottish Ministers.

7. The command of a Faction in the Lower House in Parliament, which is now by usurpation the Higher Power.

8. The Necessity that now lyes upon all that feare not God and the King in the land.

Qu. *What doe you thinke then of those Protestants which sit still, and doe not put forth themselves in these times?*

A. 1. Either they are not convinced of the Necessity,

2. Or

2. Or they are but luke-warme Professours.

3. Or they are of base and private spirits; and love their money better then their God and his Anointed.

4. Or they are faint-hearted Cowards, and desire to sleepe in a whole skinne.

5. Or they are secret Enemies to God and his Church.

Qu. *What danger are such Neuters in?*

A. 1. God and the King take speciall notice of their Disposition and Carriage; and will deale with them accordingly.

2. In Gods account and the Kings, all such are Enemies: They that are not with him are against him.

3. They deserve neither Respect nor Protection from God or King, from Church or Common-wealth.

4. They are in danger to be spued out of Christs mouth, *Rev.* 3.16.

5. They are directly under the dreadfull Curse which the Angell of the Lord denounced against *Meroz*, *Iud.* 5. 23.

Q. *What say you then of those Protestants which fight on the other side, and joine with the Enemies of our Religion, Parliament and Country?*

A. 1. I say that they of all other men are worthiest

worthiest the name of Protestants; They have protested Allegiance and maintaine it.

2. I say that they maintaine the Cause of Christ, and oppose the Cause of Anti-Christ: For Christ sayes, Give unto *Cæsar* the things which are *Cæsars*, *Matth.* 22. 21. Anti-Christ sayes, Take away all you can.

3. That they are the Honour and Glory of Religion.

4. That weapons against them shall not prosper, *Isa.* 54. 11. so the words are quoted right, Master *Ram.*

5. That God will gather them, and get them praise, *Zeph.* 3. 19. This is the right quotation still, Master *Ram.*

6. The sword of the wicked which was drawne to cast downe the poore, shall enter into their owne heart, *Psal.* 35. 15. It is so Master *Ram*, and not *Psal.* 38. 15.

7. That all the Bloud that hath beene shed they are cleare of.

8. That they are in the high way to Martyrdome.

Q. *What is the reason (thinke you) that so many Protestants of all degrees joine with* Our *Popish Enemies?*

A. 1. Whist; we call them Popish; But in truth for the most part they are Protestants, not in Name onely but in Heart also.

2. For

2. For the most part they joine with that Party out of a Christian feare, chusing rather with *Moses* to suffer with the children of God for a while, *Heb.* 11. verily perswading themselves, the Kings side will prevaile at last.

3. Many (to avoide the Injustice of *our* Parliament) have hazarded their owne Ruine to preserve their Country and to save themselves (if possible) from undeserved punishment.

4. Many have engaged themselves with the Kings Party, in hope to recover their estates unjustly taken from them; and not like Master *Basse*, Master *Venne*, and Master *Mainwairing*, to make up their broken fortunes; Though once I heard Master *Basse* say to my selfe, There were none of the Kings side but Beggarly Lords, and Broken Citizens.

5. Many for feare of loosing Religion, which they are not able to endure; and therefore joine with them that defend it.

6. Many out of a Persevering spirit of Piety and a Christian enmity against the People of *Belial*, and all Rebells.

Q. *What is that you cheifely aime at in this warre?*

A. 1. At the pulling downe of Antiquity, and rewarding her as she hath served us.

2. At

2. At the ſuppreſſion of an Apoſtolicall Prelacy, conſiſting of Arch-Biſhops, Biſhops, &c.

3. At the Extirpation of an Innocent, Induſtrious, Famous, Orthodoxall, ſoule-ſaving Clergy.

4. At the Pulling downe of Chriſts Kingdome, and the Purity of his Ordinances; keeping Children from Baptiſme, lawfull Miniſters from preaching, and all ſorts from the Communion.

5. At the bringing to Injuſtice the Enemies of our never till now heard of Church and State.

6. At the crooking of the Courts of Juſtice, which have for ſome few yeares paſt beene made the ſeates of Iniquity and Unrighteouſneſſe.

7. At the upholding of our thorow-paced ſtateſ-men, which have taken the Subjects beſt Inheritance, and would too, if they could, the Crowne of our Nation.

8. At the Privation and diſcontinuing of the Goſpell to Poſterity, and the Generations to come.

Q. *What hopes have you of prevailing in this Cauſe?*

A. Truly none, or very few; Diſcouragements we have enough to aſſure us of bad ſucceſſe,

ſucceſſe; There be many Arguments to confirme our Feare.

1. From the Injuſtneſſe and Badneſſe of the Cauſe, as being the horrid'ſt Rebellion was ever heard of; *Corah*'s was nothing to it; it was but unthankfull; *Abſolom*'s was nothing to it, it was but unnaturall; But this is univerſall, and hath as much unthankfullneſſe and unnaturallneſſe in it, as unthankfull Servants to a Bountifull Maſter, and Unnaturall Subjects to a Mercifull King can contribute.

2. From the Courſe that hath beene taken.

3. From the Condition of thoſe that are ingaged in this buſineſſe.

4. From the Quality of our Enemies.

5. From the Cowardlineſſe of moſt mens ſpirits in this Action.

6. From the many Defeates upon and victo- over us.

7. From the Aſſiſtance of our Brethren in *Scotland*.

8. From the Covenant which all the Ill-affected in the Kingdome have entred into.

Qu. *Explaine theſe more particularly and in order; and firſt ſhew me what Hopes you conceive from the Goodneſſe of the Cauſe?*

Anſ. 1. A good Cauſe puts life and courage into mens hearts, witneſſe Sir *Faithfull Fortescues* ſideing with the King at Edge-hill, and deſerting us.

2. A good Cause hath God ever sideing with it, witnesse when we had as many Cannons as they had Muskets, they yet charged, fought with, and beate us.

3. A good Cause daunts and dismayes the Adverse party, witnesse those few noble and gentlemen that we had, some lying in sawpits, some running away, and some never since appearing.

A good Cause will undoubtedly prevaile at last, and so no doubt will the Kings; Though God hath hitherto been pleased to allay each Victory of the Kings with some sudden Crosse

Qu. *What is your* (Discouragement) Incouragement *from the course that hath bin taken.*

Ans. 1. In that no faire or Christian way was attempted before we took up Armes; We raised the *Militia* before the King was aware.

2. In that the Lord was most Insolemnly and most Schismatically sought unto before the businesse was undertaken.

3. In that it was undertaken with bad advise, men of none or little education, and is still guided by a multitude of Counsellors, a monstrous Faction.

Qu. *What Hopes have you from them that are ingaged in this Action.*

Ans. 1. Because all the Perjured, and therefore the most ungodly Ministers of the Kingdome do side with us in this cause.

2. Because

2. Because the most of our Commanders are men of engaged & private spirits: *viz.* The *Lord Sayes* Bond, with two others, whom I will not name, because dead, lay 6 moneths to take up 500l, and could not, And I pray what estate had *Mainwaring*, *Venne*, *Basse*, and many more before this warre began?

3. Because our men generally are so full of Cowardise and Irresolution: witnesse *William*, misnamed the Conquerour, an *Old beaten Souldier*; Sir *John Gell* that never yet durst come out of his dearely beloved Den.

4. Because we have so many ungodly and Irreligious Souldiers in our Army; *viz.* Anabaptists fighting against their owne Tenents, Brownists fighting for a most licentious way of Adultery: Antinomians and Independents fighting for a licentious way of Insubjection.

Qu. *What from the quality of the Enemies.*

Ans. 1. We may conclude that God will prosper them; because they are for the most part Protestants, Primitive and Orthodoxall Christians with whom we have to deale.

2. Because they are generally the most horrible desirers, to have Cursers, Blasphemers, and perjured Persons punished.

3. Because they are for the most part Humane, Christian, Mercifull.

4. Because they are lovers of God, and the Power of Goodnesse, and therefore the

Lord will gather them together, 1 *Chronic.* 16 35. and deliver them from us that are but Roundheads, because *Heathens, Levit.* 19. 27.

Qu. *What do you gather from the* (Cowardlinesse) Chearfullnesse *of their spirits that are of your Partie?*

Ans. 1. 'Tis an Argument that God hath suffered his servants the *Benjamits* to do some such great worke against the Israelites *Jn.* 20.

2. 'Tis an argument that God will never prosper us whom he hath permitted to be so willing in so bad a Cause, to be the Rod of his Indignation.

3. 'Tis an Argument that such as are so willing and cheerefull in the beginning will never go on constantly to the end.

4. 'Tis an Argument that they who are so well assured of the badnesse of their Cause will live but never dye in it.

Qu. *What do you conclude from the good* (*Bad*) *successe that your side hath already had.*

Ans. 1. That Almighty God declares himselfe an enemy to our party.

2. That he hath already much increased the courage of our enemies.

3. That we have no reason in the world to trust Gods siding with us for the Future, who hath done so much against us already.

4. That God will glorifie himselfe more and more in his Churches and Annoynteds behalfes.

Qu. *What*

Qu. *What hopes have you from your Brethren of Scotland.*

Anſ. We have cauſe to acknowledge Gods Juſtice in ſuffering them to come to our Aſſiſtance againſt a Statute made in the time of King *Henrie* 7. againſt that Nation in the time of their great Grandfathers, againſt an imprecation made by their Grandfathers; and againſt a late Pacification made and unmade by themſelves.

1. The words of the Statute are theſe. The King our Soveraigne Lord hath had to his great loſſe and charge, many Aſſemblies and Communications with the King of Scots, for Amity, Truce and Peace to be had and obſerved betwixt his Highneſſe and his Subjects on the one part, and the King of Scots and his Subjects on the other part. But what Accord or Agreement ſoever is taken and concluded, ſuch Accord and Agreement for the Party of the ſaid King of *Scots*, is even under their ſureſt promiſe broken, and not kept; for the which it is better to be with them at open warre, then under ſuch a feigned peace. Whereupon an Act was made for the baniſhing of all Scots, not made deniſons of *England H.* 7. *Anno* 7.

The words of the Imprecation are theſe; *Diſſipate them O God, the Counſells of ſuch as deceitfully travell to ſtirre the Hearts of the*

Inhabitants of either Realme against the other. Let their malicious Practices be their own confusion. Amen.

3. The words of the late Pacification are in every mans memory.

2. Their numbers and preparations are like themselves, Cowardly, Beggarly, False, and Proud: setting the Flower of their Nobility and gentry aside, they are for the most part no better then *Poles-Cremenis*, and *Bernbrighters*.

3. They have given sufficient testimony of late of their love and faithfullnesse towards the gudes of this Nation; as having received 600000 for their first Invitation; and now expecting that summe multiplyed for their late Invasion.

4. They are as much concerned in this Quarrell as our selves, and are resolved to go thorow with us in this Rebellion.

Qu. *But what grounds have you to comfort your selves from the nationall Covenant, which you say, so many have entred into?*

Ans. 1. Because it is a signe of our Generall Rebellion, and a good beginning of our Recidivation.

2. Because it is the joy and desire of all bad Christians throughout the land. For none but covetous Clergy-men, whose Tithes come in by ten in the hundred, men that love

their

their livings better then their Soules; None but cunning Citizens, that never made conscience of lying and swearing; decayed gentlemen that cared not, and ignorant Country men that knew not what it was to sweare and unsweare, would ever have entred into this Covenant.

All the Clergy-men that have taken it, have thereby sworne to undo that, which they have heretofore sworne to maintaine, In things Sacred: All the Lay-men that have taken it, have thereby sworne to destroy that which they have heretofore sworne to support, In things civill: Both Clergy and Laicty have hereby unsworne their Allegiance and sworne to be Rebells, And will God suffer this continually unpunished? Ere long certainely he will make the timber of our owne Houses to consume us:

Even for this sinne, swearing falsely and making a Covenant, *Hosea.* 10. 4. And rather then we shall be Conquerors, we shall be given over to a Reprobate sense. *Rom.* 1. because we have by this oath given our selves over to beleive a lye. 2 *Thess.* 2. 11.

3. Because the Pope never received so freindly a welcome into this Kingdome, as by this Covenant. For herein we shake hands with them in the matter of Equivocation, and King-killing; By which meanes, as I am credibly

credibly informed, for every one Papist that was sowen in this Kingdome heretofore, there is a multiplyed Increase, at least to tenne.

4. Because the Parliaments affaires have prospered very ill, ever since the Covenant was taken; witnesse our many defeates. As,

1. *Chynner* and Master *John Hampden's* death in *Chalgrove field. June* 18. 1643. just 12 dayes after the Covenant was entred into.

2. *Adderton Heath*, where the Earle of *Newcastle* beat and routed the Lord *Fairefax. June* 30. 1643.

3. *Bradford*, where the Marquesse of *Newcastle* tooke 2000 prisoners. *July* 1. 1643.

4. *Lansdowne-hill*, where the Marquesse of *Hertford* routed Sir *William Waller July* 5. 1643. the very same day that our bloudy Covenant tooke effect in the barbarous murther of Master *Tompkins*, and Master *Challoner.*

5. *Roundway-downe* where the Lord *Willmot* obtained a great Victory over Sir *William Waller. July* 13. 1643.

6. *Bristol*, which Prince *Rupert* and his brother tooke in despight of *that* Master *John Fines*, *July* 24.

7. *Dorchester*, which the valiant Earle of *Carnarvon* tooke *August* 3.

8. *Biddleford*, *Appleford*, and *Barnstable*, where, after we had beene soundly beaten by

Colonell

Collonell *John Digby*, delivered up, *Septemb.* 2.3.

9. *Exeter* taken by Prince *Maurice*. *Sept.* 3.

10. *Auburne* & *Enburne* in *Wiltshire*, where the Earle of *Essex* his whole Army was miserably beaten by Prince *Rupert*. *Sept.* 17.

11. *Newarke*, where we lost all our Armes and Ammunition *March* 22. 1644.

12. *Stopford* in *Cheshire*, where we lost all our Armes and Ammunition, and 800 men. *May* 25.

13. *Bolton*, where we lost but all too, *May* 28.

14. *Cropready*, which Sir *William Waller* remembers *June* 29.

15. *Lestithiel*, where 49 peece of Ordinance, *Sept.* 2.

16. *Banbury*, where *that* Colonell *John Fines*, was shamefully beaten by valiant *Northampton Octob.* 25.

17. *Newbury*, where the Earle of *Manchester* lost at least 1000 men *Octob.* 27,

18. *Munmouth*, taken by Lord *Herbert* of *Ragland* with all our Committee men. *Novemb.* 19.

19. *Welchpoole*, which Sir *John Price* hath cause to remember *Decemb.* 31.

20. *Brackweare*, where Colonell *Massey* received no little losse *Jan.* 2.

21. *Salisbury Close*, where Colonell *Ludlow*

low was totally routed *Jan.* 4.

22. *Crundell, Feb* 5,

23. *Winscombe*, where Colonell *Lutterell* was routed by Sir *Francis Mackworth Feb.*7.

24. *Rowden*, where we lost all. *Feb.* 13.

Besides many and many more; And are not these so many pledges that God will give the King a full victory at last? For why else should he by miracle raise Him from an handfull to many Armies? For why else should God by miracle bring us from many Armies to an Handfull?

Besides these in *England* looke upon *Ireland*, where we thought to lay all the blame; There is Peace; as if God would tell the world; The Papists are better Subjects then the Puritans.

Looke also upon *Scotland*, whence we thought to increase the flame in *England*; That whole Kingdome allmost is reduced to the King, as if God would tell the world, The Rebellion should end where it began.

Qu. *But is it not a lamentable case, that Christians of the same Nation should thus imbrue their hands in one anothers blood?*

Ans. I confesse it is; But as the case now stands there is an Inevitable and Absolute Necessity of Fighting layed upon the good People of the Land, unlesse the King will resigne his Crowne, or we returne to our Duty.

1. For

1. For is it not high time for the King to ſtand upon his Guard, when we have drawne our ſwords upon him, to invade his Power, and ſeize his Perſon, his Queene, his Children, his Councell, and whatſoever was deare unto Him?

2. Does not God now call upon him to revenge the Bloud of his Saints, which hath beene ſhed in the Land; Maſter *Yeomans*, Maſter *Bourchier*, Maſter *Tomkins*, Maſter *Challoner*, my Lord of *Canterbury*, and of many more.

3. Doth not the whole Church of God call upon all the Loyall Subjects to come in to the helpe of the King againſt the mighty Rebels, who had rob'd him of his Pallaces, Caſtles, Revenues, Magazines, and Navy-Royall, before he dream't of it.

4. Doe not their Children and Poſterity call upon them to mainetain thoſe Liberties, and that Goſpell which they received from thier Fore-fathers?

5. They cannot now looke upon us as their Country-men, or Kinſemen, or Fellow-Subjects, but as indeed we are, Their Enemies, The Enemies of God and ſiders with Anti-Chriſt, if trampling upon all that is called God be a Badge of Anti-Chriſt: 2 *Theſſ.* 2. 4. And therefore their Eye is not to pittie us, nor their ſword to ſpare us: *Jer.* 48. 10. unleſſe they willdoe good for evill, *Matth.* 5. as they have

have ever wont, by offering us Peace when we made ready for battell: *Psal.* 120. 6.

Qu. *There are a great many on the Kings party that have beene held honest men, &c. will your sword make no difference betweene them and others?*

Ans. So there are on our Party; But if we joine with the Malignant Party, we cannot be knowne from Malignants, and must partake in their punishment, as we doe in their iniquity: *Rev.* 18. 4.

2. It is to be feared that such were never truly righteous, because we are now so cruell; For the Righteous man is mercifull to his Beast: *Pr.* 12. 10. Hypocrites commonly when they are unmasked prove the most dangerous Enemies: witnesse *Hazaell.*

Q. *Who doe you thinke were the Authors and occasioners of this unnaturall warre?*

Ans. 1. Who but the Anabaptists, and those Firebrands of Mischeife, with all the Brownisticall party?

2. Who but the Elders, those Doctors that could not be Bishops, and the rotten Clergy, with all the Presbyterian Party?

3. Who but the Delinquents that were not able to abide the triall of Justice at the Star-chamber, and the High Commission, and a free Convention of Parliament, with all the Malignant Party?

4. Who

4. Who but the zealous pretending Gospellers of the Kingdome; that hate an uniformity. with all the Schismaticall Party?

Qu. *Doe not many of them that you accounte your Enemies stand for Religion as well as you?*

Anſ. 1. Yes, and better then we doe; For we but pretend it, and they intend it; for who but mad men can thinke, Independents will fight in defence of the Proteſtant Religion?

2. Who but ſimple men can expect any care of the true Religion from the Presbyters and their Party, who have beene the grand Perſecutours of it ever ſince *Aërius*.

3. Neither is it to be imagined that men ſo looſe, lewd, and wicked, as moſt Browniſts are, witneſſe their Bookes publiſhed for Divorce Of the ſoules mortality, Of No Peace, &c. ſhould really intend the Preſervation of Religion, or any thing that is good.

4. We know the Earle of *New-Caſtle* proteſted he fought for Religion, and that the Tith of his Army was not Popiſh, which we could never diſprove; and he ſaid not long ſince, That men might talke of Religion, and ſo forth, but Religion that ſhakes off obedience is but a Cloake for Rebellion, and an Aiery thing. Theſe were his words, Maſter *Ram*.

5. Our Rage and Madneſſe againſt thoſe whom the world acknowledged to be moſt zealous and forward in the maintenance and

profession of the Protestant Religion, the Bishops and all the Orthodox Clergy of this Kingdome whom we have imprisoned, slandered, and begger'd, doth sufficiently shew how cordially we stand for Religion.

6. We stand for Religion but as the *Ephesians* stood for *Diana*, *Act.* 19. we sent our wives to Lectures, but it was to bring Customers to our shops.

1. We stand for a Presbyterian Clergy, which was never heard of in the Apostles times, nor set up in any part of the world untill Master *Iohn Calvin's time*; and afterwards in *Scotland* in *Iohn Knox* his time; An Omen that downe they must againe by *Knockes*.

2. We stand for an Ignorant Clergy.

3. We stand for a soule-starving and dumbe Directory.

4. We stand against a company of Decent and Innocent Ceremonies.

5. We stand against admirable monuments of Antiquity.

6. We stand for a most Un-Christian Liberty.

Qu. *Doe you thinke there will be a Reformation of these things before we shall enjoy any Peace?*

Ans. Yea doubtlesse; and I gather it from these Reasons.

1. Because Gods anger is let loose upon this Nation for these things: *viz.* 1. An unholy Covenant; 2. An ungodly Rebellion; 3. An

An unparralelld extirpating of Episcopacy Root and Branch. 4. An unholy, ungodly, and unparallelld seperating the King from his Queene, and robbing him of his Children, &c.

2. Because about this time hundred yeares, 1561. somewhat more, Presbytery was set up in *Geneva*; and it is noted every Century or 100 yeares hath produced some alteration in the Church.

3. Because is is Reformation and an establisht Episcopacy that we most feare.

4. Because the Devill and his Instrumens doe so bestirre themselves at this time; the Devill being now let loose for a time, and a time, and halfe a time: three yeares and a halfe.

5. Because all the Reformed Churches in Christendome pray for, and expect our Reformation.

6. Because the measure of our Iniquities is now full; As having added Perjury to Rebellion, murther to perjury, and obstinacy to all.

7. Because a Solemne Holy League and Covenant is taken to that purpose by the King in *England*, by *Ormond* in *Ireland*, by *Montrose* in *Scotland*, and by all loyall Subjects in the three Kingdomes.

The

The Second part of the Souldiers Catechisme.

Qu. *WHat are the Principall things required in a Souldier?*

Ans. 1. That he be Religious and Goldy.

2. That he be Couragious and Valiant.

3. That he be skilfull in the Military Profession.

Qu. *How doe you prove that Souldiers should be Religious?*

Ans. 1. By Scripture: *Deut.* 23.9. *Luk.* 3. 14. &c.

2. Besides there be many reasons to confirme it, well knowne to all men.

Q. *Who doe cheifely offend against this Rule?*

Ans. 1. Such Souldiers as give themselves to Whoring and Uncleanenesse; not onely privately by Practise, but also publickely by Theory, and authorizing Bookes for that purpose.

2. Such as use to sweare and blaspheme the Name of God, vowing and covenanting. they will never sheath their swords untill they have catcht the King.

3. Such as follow that Swinish sinne of Drunkennes; wherein your *Walloons* exceed.

4. Such as plunder and steale; and herein our

our Brethren of *Scotland* beare the Bell.

Qu. *Are not these things tolerable in Souldiers?*

A. No more in them then in other men; The Scripture saies to, and of all men whatsoever.

1. That Whoremongers and Adulterers God will judge, *Hebr.* 13.4. It is not the fifth, Master *Ram.*

2. That the Lord will not hold him guiltlesse that taketh his name in vaine: *Exod.* 20. 7. Deliberation addes much to this sinne.

3. Drunkards shall not inherit the Kingdome of God: 1 *Cor.* 6.10.

4. That he that doeth wrong shall receive for the wrong he hath done: *Coloss.* 1.25.

Qu. *What is the reason then that there be so many lewd and wicked men in the Parliaments Army?*

Ans. Because Commanders in cheife are not more carefull in choosing godly Officers.

2. Because honest religious men dare not put forth themselves in this service against God and the Church.

3. Because Order and Discipline is not more strictly executed by Superiours.

4. Because Officers in Townes and Countryes aime to presse the Scumme and Refuse of men, and so by easing themselves pester our Armies with base, conditioned people: And indeed who are fitter for us, if the Proverbe

be true. Cat will to kind, like to like.

Qu. *How can we expect a Blessing upon our preparations, when so many godlesse wretches are in our Armies?*

Ans. 1. Truly it is a very sad thing and much to be lamented, and lyes upon our new State to answer for it.

2. Besides, we have multituteds of subtle *Ieroboam's*, and furious *Iehu's*, that are engaged in the Parliaments service.

3. Yet we know that God can make use of wicked men to serve his providence, and throw the Rod into the Fire when he hath done with it.

4. We have many instances of bad men that have done good service to God and the Church. The *Benjamites* who twice beat the *Israelites*, *Iudg.* 20. and were at last consumed themselves: The *Assyrians* who when they had beseiged *Ierusalem* were consumed in one night: *Isa.* 37. 36. *Absolom*, who after his Rebellion was made a monument of vengeance: 2 *Sam.* 18. 9.

Qu. *Is it not well done of some of your Souldiers (which seem to be Religious) to break downe Crosses and Images where they meet with any?*

Ans. Truly it is very ill done; For nothing ought to be done in a tumultuous manner.

2. Nor hath God put the sword of Reformation

mation into the Souldiers hand; For he hath not yet taken it out of the Kings; and therefore I hold it much amisse that they should cancell and demolish these harmelesse and honourable Monuments of Antiquity, and badges of Christianity. Especially seeing the Magistrate and Minister who might formerly have done it thought it unfit.

Qu. *But what say you to the tearing and burning of the book of Common Prayer in every place where they come?*

Ans. Much may be said in their condemnation, who shew themselves so furious against that booke.

1. It hath beene the glory of a noble Army of Martyrs; as being compiled by

Doctor
- Cranmer *Archbishop* of Canterb. *martyr.*
- Goodrick — *Bishop of* Ely.
- Skip — *Bishop of* Hereford.
- Thirsby — *Bishop of* Westminster.
- Day — *Bishop of* Chichester.
- Holback — *Bishop of* Lincolne.
- Ridley — *Bishop of* Rochester. *Martyr.* *after B. of* London.
- Cox *King* EDWARDS Almoner.
- Taylor — *Deane of* Lincolne.
- Heynes — *Deane of* Exceter.
- Redman — *Deane of* Westminster.

Master *Robinson* Archdeacon of *Leicester.*

Mense Maio. 1549. *An. Reg.* Edv. *sexti tertio.*

2. It hath beene the Nurſe of that Admirable Devotion which flouriſhed in this kingdome, and is the exacteſt Lyturgy that ever was in Chriſtendome.

3. It is a great cauſe of our preſent Calamity; For who are they that ſide with our Proteſtant enemies but Common-prayer-men?

4. It was eſteemed ſuch an admirable Jewell of Religion in the world, that whoſoever ſaid, he thought well of the Proteſtant Religion, and ſpake ill of the Engliſh Common-prayer-booke would hardly have beene credited; and therefore no wonder that people did preferre it before preaching, and are now offended for the want of it.

5. It was ill done therefore to remove this braſen Serpent, then which nothing was of more Reverence with the Chriſtians in Turky, no, nor with all the Reformed Churches neither, not with *Geneva* it ſelfe.

6. It is very likely therefore, that the God of the Aire ſtirredup the ſpirits of ſome ſeditious Souldiers to be his Inſtruments for the deſtruction of ſuch a Maſter-peice of Devotion and Religion,

7. But that it belongs only to the Parliaments Souldiers to remove all ſuch Heavenly inſpired Devotions they meet, which croſſe their concluſions of *Polygamy*, as the firſt prayer

prayer of Matrimony, whereby the parties married are blessed like *Isaack* and *Rebecka*, not as *Abraham* and *Sara*; for he had his *Hagar* of Rebellion; as doth the first prayer after the Commandements: That we faithfully serve, honour, and obey the King: of false pastors, as doth the Collect for Saint *Matthias* day; of selfe Puritie and Popery: as doth that concluding prayer, *Prevent us O Lord &c.* They having Covenanted and engaged themselves in this unhappy worke of extirpating our Religion.

Qu. 35. *What do you say concerning valour and Courage.*

Ans. 1. I say it is a most noble and Heroicall vertue; and makes some men differ from other, as much as all men differ from Beasts:

2. I say it is Impossible for any to be a good Souldier without it; and that is one maine reason we have so few good Souldiers: An Army of Children ledde by a man, is better then an Army of men ledde by a Childe.

3. I say that one valiant man in an Army is better then a 1000 Cowards.

4. I say that a Coward degenerates from a man, as being of a base and Independent nature.

1. God tooke a speciall care, that all faint hearts should be cashiered out of his Army, *Deut.* 20. 8.

2. Cowards ever do more hurt then good, asbeing like an *A* before an *S* or an *R* before *A M*.

3. And evermore Cowards sooner miscarry then those that are Couragious; an evident demonstration that Rebels must go with halters about their necks.

Qu. *What are the cheife Arguments and Condsiderations to make a Souldier Couragious (Cowardly) in the Parliaments Service.*

Ans. 1. The badnesse of the cause, as being against God, the Church, and the King.

2. The menace of God to account them guilty that lift up their hand against his Annointed. 1 *Sam.* 26. 9.

3. The former experiences that the people of God in former ages have had of his Assistance; As *Moses* against his Rebellious *Corah, Dathan*, and *Abiram Numb.* 16. *David* against his Rebellious *Shemei, Achitophel, Absolom, Sheba*, 2 *Sam.* 16. 17, 18.

4. The manifold experiences of Gods speciall goodnesse to his people in these times, At *Wickefield, Edgehill, Banbury, Braincesford, Bristol, Newarke, Grantham, &c.*

5. That the haires shall fall from the heads, and the heads from the Shoulders of all such Rebellious Subjects 2 *Sam.* 20. 22.

6. The danger of faint and falsehearted men; he that would save his life in such times

as these, shall loose it. *Matthew* 16. 25. witnesse Sir *John Hotham*, *Senior and Junior*.

7. The promise, that whosoever shall lose his life or any thing else in the cause of Christ and his Gospell, shall be a great gainer thereby; witnesse those State-loyall, and Common-prayer-booke Martyrs at *Bristol*, and *London*; they are translated from men to Saints.

8. The consideration that this warre is surrounded with the Curse of God, and the imprecations of all good men. *Psalme* 68. 1. 2 *Sam.* 18. 32.

9. The multitude of eminent Rebels and Schismatiques of all sorts that are ingaged in this businesse.

10. The reward of infamy here, and damnation hereafter that shall be given to every one that is valiant against the Lord, *Rom.* 13. 1, 2.

Qu. *What are the Principall enemies to courage and valour.*

Ans. 1. Want of experience, which flourishes in most of our Armies.

2. Want of mettall, which is naturally incident to Citizens and Rebells.

3. Want of Faith, which grace a Rebell so long as he continues a Rebell cannot have, *Mat.* 12. 34.

4. Want of Innocency and a good Con-

science, *Prov.* 28. 1. which made *Robert* late E. of *Essex* so cowardly, when he tooke up armes to remove the Queens evill Counsellors.

5. Want of Wisedome and good Consideration; For surely if men would seriously consider the evills of Rebellion, and the excellency of Obedience, it would make them abhorre the one, and be ambitious of the other.

Qu. *Is there any great needs of skill or cunning in this profession.*

Ans. Yes doubtlesse, for *David* the King doth thankfully acknowledge the Lords goodnesse for teaching his hands to warre and his fingers to fight, *Psalme* 144. 1. And this *Psalme* was penned after the defeate of *Sheba* his Rebell Subject, and *Ammon* his Rebell Contributary.

1. Great Policy, Wisedome, and Experience, is required in Commanders: For want whereof we miscarried at *Lestythiel*, and *Cropready-bridge*.

2. And no lesse skill and dexterity in common souldiers; They must know how to handle their Armes, how to keepe their ranks, &c. The want whereof was the cause of our miscarriage at *Wickfield*, *Edge-hill*, and many other places.

4. Certainely a few well trained Souldiers are better then a multitude of raw and unexperienced

perienced men. Else how should the King with his few cocks of the game beate so many flocks of our Dunghill Cocks?

Qu. *What should be done to make Souldiers skillfull in their Art?*

Ans. 1. Officers should be very diligent in teaching and exercising their men.

2. Common Souldiers should make it their businesse to learne and get what honest cunning they can.

3. Every Souldier should seeke to God by Prayer, that he would instruct and teach him: For it is the blessing of God that makes men profit in any profession.

4. Both Commanders and Officers, and Common-souldiers may advantage themselves by reading and observing what hath been written by eminent Souldiers of this Art.

Qu. *How ought Commanders and Officers to carry themselves toward their Souldiers.*

Ans. 1. Religiously, shewing them no evill example, but being a patterne to them of vertue and godlinesse, of loyalty & obedience.

2. Lovingly, not in a sterne and rugged manner, considering that their command is not over Beares, but men.

3. Discreetly, incouraging them most that deserve best, and avoyding so much familiarity as may breed contempt.

4. Justly, not defrauding them of their due,

nor

nor doing or suffering any injury to be done to the meanest.

Qu. *How should inferiour Souldiers demeane themselves towards their Commanders and Officers?*

Ans. 1. They must acknowledge and honour them as superiours, and account them as men set over them by the Providence of God if by the Authority of the King; Else to have nothing to do with them.

2. They must be exactly obedient to their Commanders even for Conscience sake, *Rom.* 13. 5. if sent by the King. 1 *Pet.* 2. 14. of all men, Souldiers are most strictly tied to obedience; the want whereof may prove of very dangerous consequence.

Qu. *What say you of such Souldiers as are given to martyring?*

Ans. 1. They are as dangerous as necessity in an Army, and that is the worst Enemy.

2. They deserve severe punishment, and to be utterly cashiered: unlesse they run from Rebels to their Soveraigne.

3. They will hardly ever prove good Souldiers that are taynted with this humour.

Qu. *What is your opinion of those Souldiers that run away from their Colours,*

Ans. 1. Such by Martiall Law are to suffer death; and surely they well deserve it, unlesse the Colours be Rebellious.

2. If

2. If the Colours be Rebellious from which they run, it shewes a relenting spirit which pleads for mercy.

3. And it is then a commendable virtue, and pleasing both to God and man.

1. For such (if the cause be unjust, as the Parliaments cause is) do abandon the Devill to serve God.

2. They repay that trust which God and the King reposed in them.

3. As much as in them lyes, they recover that truth which they had betrayed.

4. They give good example for others to returne to their obedience.

Qu. *How ought Souldiers to be encouraged and rewarded.*

Ans. 1. They ought to be highly honoured, especially such as have beene couragious and faithfull for God and the King.

2. They ought to be well maintained with sufficient allowance, while they are abroad in employment. For no man goeth on warfare at his owne charge 1 *Cor.* 9. 7. that is the text you meant, but forgot, Master *Ram.*

3. They that have received any hurt or losse by the warres, ought to be liberally provided for, & comfortably maintained all their dayes, by them that sent them forth: wherein the Parliament is so honest, that they give their maimed Souldiers leave to begge their bread;

and

and indeed the reason is plaine, they love the Treason, but they do not love the Traytour.

Qu. *What Arguments have you to prove that such Honour and respect should be done unto our Souldiers?*

Ans. 1. Truely none at all. For they fight against the King and so against the Church, and so against God *Mat.* 18. 17.

2. They are the Instruments of our Injustice, though the Rod of Gods Judgements, as *Nebuchadnazer* was.

3. They shew themselves men of base and covetous spirits, fighting for halfe Crownes; for the whole Crowne our good Masters intend to share amongst themselves; and not for a holy cause: So they gaine, they care not to ruine their Country.

4. They shew themselves Rebels and Traytors, which are very deserving, I should have said demeriting qualities.

5. No men commit so much Rapine and Villany, as these our Souldiers do.

6. None deserve worse then they, either of God, as transgressing his Commandement *Exod*: 22. 28. *Eccles*: 10. 20. Or the King, as vilifying his Person, 1 *Sam*: 10. 27. Or the Church, as infringing her Immunities, and disobeying her Canons; or Posterity, as barring them, as much as in them lyes, of Heaven.

FINIS.

FUNIS. To Master R. Ram.

To Maſter *R. Rame.*

Sir,

YOu may not be offended at this *Proſopopecia*, and making uſe of your name: It is but to make your Booke ſell, and ſend it forth under an 8 Edition, if the Front ſpeakes truth; or a 4 Edition, if your Dedication ſpeake truth: It is not an Anſwer to your Catechiſme, for it is not worth ſo much paines: It is an Anſwer, Sir, to your Queſtions, and truer then your owne: Reade elſe and judge your ſelfe, and if you finde your ſelfe wounded by your owne weapons, yeild to the truth, and that is your plaiſter: If you will feſter, I ſhall not wonder, ſince your name Inverted, is M A R: and that promiſed you to be a Mar-prelate: Tranſpoſed, is *A R M* and that proves you a ſword-divine: and I confeſſe you are better in a Martiall then a Theologicall way: I have therefore onely mended that Divinity, which you did M A R: If this Edition prove neither the 8 nor 4. I ſhall not call it a *Lye*. This is a word of Diſgrace; but a K E M; And what that word is, one that hath Excentred with your ſelfe can informe you; That you may not dye in my debt for a Jeſt, if you are diſpoſed to pay me, you may pleaſe to know, my name is,

Thomas Swadlin.

And

And thus he begins his office in this Prayer for good successe.

O *Almighty God King of all Kings and Governour of all things, whose power no creature is able to resist, To whom it belongeth justly to punish sinners and to be mercifull to them that truly repent; save and deliver our gracious King* Charles, *his Royall Consort Queen* Mary, *his hopefull Heire, Prince* Charles, *and the rest of his Royall Issue, with all them who are now up in Armes under him and for him, and amongst them our selves, to maintaine thy glory and true Religion, his Honour and just Prerogative, the Parliaments lustre and true Priviledges, the Kingdomes Lawes and the Subjects Liberties against thine, his, & our enemies; yet, yet O God give them a sight and sense of that Rebellion they are runne into, of that effusion of bloud they have caused, of that Perjury by breaking their Oaths of Allegiance and Supremacy, and their owne late Protestation, that they may repent and returne to their Dueties; Their Duetie of Piety they owe Thee; Their Duetie of Loyalty they owe their King; Their Duetie of unity they owe thy Church; Their Duetie of equity they owe the Kingdome; Their Duetie of Sobriety they owe themselves; and their Duetie of Charity they owe us and all*

men;

men; that ſo they may partake of thy mercy and the Kings, in the Pardon both of their ſinne and puniſhment. If they will not be converted, but ſtill obſtinately goe on in their Rebellious courſe, O God then infatuate their Heads, Intimidate their Hearts, Enervate their Hands, Abate their Pride, Aſwage their Malice, and Confound their Devices: And whenſoever the Armies meet let theſe and all other thine enemies and the Kings be as duſt before the wind, and our ſelves and all our fellow ſouldiers as ſo many Angels ſcattering them. Theſe are the men that have raiſed this warre by grounddleſſe Feares and Jealouſies; Theſe are the men that delight in this warre by Graceleſſe Treacheries and Conſpiracies; and therefore according to thine owne promiſe, Lord, ſcatter them, ſcatter thou the People that delight in warre; Let one of the Kings Army beate ten of the Rebels, ten an hundred, and an hundred a thouſand: And what he could not hitherto get by his Pious Oratory, doe Thou give him by a glorious victory, Peace; The Peace of God; The Peace of the Church, and the Peace of the State; and doe Thou O God exchange all this Peace on earth to Him, our King, and to our ſelves his Subjects, into the Peace of Glory in Heaven, Through Jeſus Chriſt, Amen.

To

To the Honourable Sir *Iohn Heydon*, Master of, &c.

Sir,

IF you please to imagine this seemin Epilogue a Reall Dedication, and ac count the Title a Personated thing, an accept both, and read all, I have my de sire, which is, To serve the King, and a that serve Him; Amongst them, Honour ed Sir, your Selfe, and those Gentleme that serve under you: Assuring you we are in the way of Martyrdome, if we dye in this service of the Truth; If we out-live this service, of both, and Glory to boot; so that we absteine from sinne when we goe abroad, and repent of sin when we are at home; which that we may all doe, is the hearty desire of, Sir,

Iunii 11. *Your Honours Servant*,

1645. *Swadlin.*

13295